

# Hawaii's American-Japanese Problem

A Campaign  
to Remove Causes of Friction  
Between The American People and Japanese

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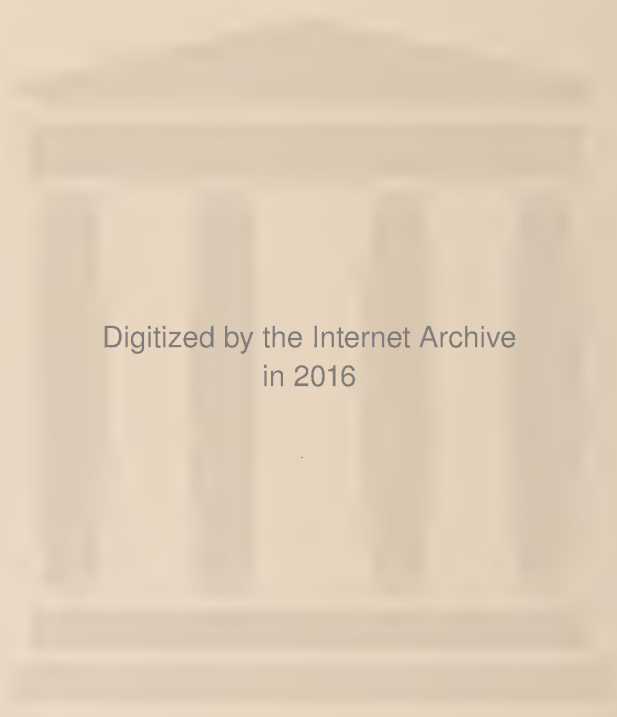
Report of First Year's Campaign  
January to December, 1921

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## 1. MOTIVE.

Hawaii is truly "The Paradise of the Pacific". Every stranger landing on these shores is invariably fascinated not only by her natural beauty and mild tropical climate, but by her warm hospitality and genuine cosmopolitanism. There is not a trace of violent race prejudice, or hatred. Men of all races and nationalities live side by side, and are working shoulder to shoulder in harmony and friendship. In public schools, children of all races and nationalities are taught, without any discrimination, American ideas and ideals. Equal treatment and equal opportunity are given to all. It is no wonder that the late Secretary of the Interior, Franklin K. Lane, on his first visit to Hawaii, was moved to say: "The example of these islands, the justice which men find here, the liberty which men gain here, who come with a purpose to make themselves of us—these are things of ultimately greater moment in their reactions upon other peoples than the use we make of the resources with which these islands have been endowed", or "that group of islands today is one great missionary to the whole Orient, for out of those islands there is being cast, as a radium casts its light, a sense and consciousness of what civilization means, and those little tots of 3, 5, 10 and 15 years of age of all these nationalities that are foreign to us—those little tots are being raised not merely with a deep adoration for our flag, but with a real sense of what that flag means".

Ill feeling against Japanese was hitherto unheard of. But since the Foreign Language School Question of 1919, when Japanese rose en masse in blind opposition, and frustrated an Americanization project, the sentiment of the community toward Japanese in general seemed to have radically changed. The English press for the first time preached anti-Japanese sentiment. A wide gulf between American peo-

ple and Japanese appeared, and the two peoples came to look upon each other with mutual suspicion and misunderstanding.

The strike of Japanese laborers on Oahu sugar plantations in 1920 gave a finishing touch to this ever-widening gulf. Various circumstances entered in, and it did not remain a mere industrial issue of capital and labor. It turned out to be a terrific clash between American people and Japanese. The disturbance thus precipitated by the Japanese laborers served not only as excellent material for yellow papers and jingoes, but also as a means of deepening the cloud which has been cast over the hitherto-friendly relations between the American people and the Japanese. Rain is sure to come down in torrents when heavy clouds gather. What could we do if a big storm like California's should come? We would be too late to do anything. While there is time, we felt that we must strive to dispel the thickening clouds, by enabling the Japanese to see their mistakes and urging them to go more than half way in settling their differences with the American people.

The root of all problems between the two peoples lies in the mistaken fundamental ideas of Japanese. They constantly harp on their traditional "Yamato Damashii", and endeavor to solve every problem with that spirit. Some even look upon the training of children, born in these islands, as an act of gross disloyalty to the country of their forefathers. We felt that unless these mistaken ideas are eradicated, no solution of problems which vitally concern two peoples in Hawaii can be worked out, and in order to destroy these false ideas we entered upon a campaign of education, beginning in January, 1921.

We were also moved to go into this territory-wide campaign of education by a letter written by an ex-Governor of Hawaii to a certain intimate friend of ours. The letter

read thus in part :

“I agree with you it is most unfortunate, for I returned to find those who in the past years were opposed to the Japanese now very radical and outspoken ; while those like myself, who had high admiration for the Japanese and looked forward with confidence to the future when they could vote, are forced to admit that our experiment with the ‘melting-pot’ in Hawaii in trying to bring out good Americans from all kinds of blood and people does not now look hopeful, although I still have faith so long as there are few men like you and others who I believe have buried their children in Hawaii and who wish to make these islands their homes, whose loyalty is undivided but who still have respect without loyalty to the country from which they sprang”.

## 2. PREPARATION.

There are several reasons why we believe we are specially qualified to carry on this campaign of education. First, since the year of Hawaii's annexation to the United States, we have been urging in our speeches, writings and conversation that Japanese must adapt themselves to the customs and manners of America, that children born in these islands must be educated into good and loyal American citizens, and that Japanese must discard all mistaken ideas and have courage and willingness to go more than half-way in settling their differences with the American people. The majority of our countrymen misunderstood us. They failed to grasp our ideas, and we were attacked and sneered at by Japanese papers as "traitor", "spy", or "betrayer of Japan and the Japanese." Naturally men and women in Honolulu and elsewhere who have exactly the same ideas as we have are afraid to express themselves in the open, for fear of harsh criticisms, or injury to their profession or business. We were therefore forced to come forth in their stead.

Secondly, we have lived in Hawaii more than 27 years, and have been privileged to gain many friends among American people. We believe our views are well understood by American people, and therefore feel we are in a right position to dispel the misunderstandings between American people and Japanese.

Thirdly, since September, 1896, we have maintained a Christian Boys' Home, and within the last 25 years have looked after more than 600 boys. Some of these boys have gone to Japan or America; but the majority are working right here in Hawaii on different sugar plantations. On every plantation there are at least two or three young men, who have formerly lived in our Home. They understand

our ideas well, and we believed that if we should launch out a campaign, they and their parents or relatives would be glad to help us.

These advantages and our keen desire for bringing about a better understanding between American people and Japanese in Hawaii influenced us to plan out a campaign among adult Japanese. We laid our plan of campaign before a group of American friends, and received their hearty endorsement and promise of support. But we felt we were not quite ready to launch out in a campaign of this sort without first securing something which would really assist and encourage us against the dickerings and counter-campaign of certain elements among the Japanese.

The Sunday School Convention at Tokyo (in October, 1920) offered an excellent opportunity for Takie Okumura to visit Japan, and meet some of the most influential men, like Viscount Shibusawa, Viscount Kaneko, Baron Sakatani, and others. On July 14th, he left Honolulu, and reached Yokohama on the 24th. Three days later, July 27th, accompanied by Dr. T. Harada, now professor at the University of Hawaii, he interviewed Viscount Shibusawa, and told him the main purpose of his visit to Japan. He was invited to a banquet of the Nichi-Bei Kankei-Iin Kwai (Japan-America Relation Committee) on August 3rd, at the Bankers' Club, Tokyo, and was given a rare opportunity to speak. He spoke very frankly on the actual conditions of Japanese in Hawaii, causes of all misunderstandings, or anti-Japanese sentiment, and the necessity for Japanese becoming Americanized, as follows: (briefly)

“In America voice of anti-Japanese sentiment is becoming louder and louder. We must ask ourselves what is back of this sentiment, what are the reasons which prompt a certain group of Americans to agi-

tate the whole country against Japanese. Japanese newspapers, without studying the true situation and grasping the cold reasons are making a most serious blunder, if not also doing a great harm to Japan, by foolishly hurling violent vituperative words against America and Americans. The anti-racial agitators are saying: 'Japanese are unassimilable and therefore undesirable people.' We Japanese must also study their arguments calmly. When we look at the conditions among Japanese in Hawaii, we cannot help but note certain things which cause us to be disliked by American people.

a. Living conditions, manners and habits and customs, are so persistently Japanese. Some Japanese scorn the manners and customs of this country in which they are mere sojourners. Even their own countrymen here want to exclude them from Hawaii.

b. Religious conditions, America is a country of religious freedom. But can the American people sit quietly by and gaze at the rapidity with which their country is being repagnized? Hawaii, a Christian country, is being thoroughly re-pagnized. Idols are being imported. Temples are being erected in every nook and corner of the Territory, and pagan rites are being held. Traditional Sunday observances are giving way to noisy festivals and wrestling tournaments at the temples and shrines.

c. Japanese children who should be taught and trained into good American citizens are being taught Japanese ideas and ideals. It is an inconsistency. Some schools have changed their policy and system.



But there are still many schools which cling tenaciously to the old, out-of-date system.

d. Evasions of law. Since the Prohibition law went into effect and America became dry, 75 percent of the offenders engaged in the illicit liquor traffic are Japanese. A majority of the offenders in gambling cases are also Japanese.

"Without eradicating these sources of irritation, Japanese can not hope to escape from the odium that they are 'Unassimilable and undesirable people.' Whenever any question like California's arises, it is natural for us to expect the government of the two countries to arrive at a solution through diplomatic channels. We actually want to have the vital problem solved once and forever. But the problem relating to Japanese will arise again and again. Nothing can prevent its recurrence unless the Japanese particularly in Hawaii, become wideawake and remove those causes of anti-Japanese sentiment. If this is done, the Japanese question will be settled forever.

"In Hawaii there has been, hitherto, hardly any trace of ill feeling against Japanese. But since last year's school agitation, the sentiment of the community is gradually crystallizing against the Japanese in general. This year's plantation laborers' strike did not remain a mere capital-labor dispute. It has turned out to be a terrific clash between the American people and the Japanese. The disturbances of Japanese laborers served not only as excellent material for yellow papers and anti-Japanese agitators, but also as a means of thickening the cloud

which has been cast over the relationship between Americans and Japanese. Rain is sure to come down in torrents when such clouds gather. What can we do when a big storm like California's comes? We are too late to do anything. While there is time we must strive our utmost to dispel the thickening clouds."

Then Takie Okumura went on explaining the details of his forthcoming campaign and appealed for their moral support. He received most enthusiastic support. Among the men who were at the banquet were: Viscount Shibusawa; J. Horikoshi, a silk exporter with branches in London, Paris, and New York City; Baron Y. Sakatani, former mayor of Tokyo and Minister of Finance; S. Asano, President of Toyo Kisen Kaisha; Professor M. Anesaki, Exchange Professor at Harvard University; Dr. J. Soyeda, ex-President of the Industrial Bank; M. Zumoto, Editor of Herald of Asia and formerly private secretary of Prince Ito; M. Masuda, secretary of the Japan-America Relation Committee; Dr. T. Harada, and T. Chiba, secretary of the North American Japanese Association.

Immediately after this banquet and speech, Viscount Shibusawa arranged a conference with Premier Hara and Foreign Minister Uchida. On August 10th, Takie Okumura met Premier Hara and discussed with him the Japanese question in Hawaii. Premier Hara expressed his enthusiastic support of the plan, and he said he expects that great good will come out of such a campaign, that he does not object to a change of nationality on the part of Japanese, for such a change is best both for Japan and America. Okumura asked him to give his written endorsement of the campaign, which he promised to do.

After the conference with Premier Hara, Takie Okumura started on a tour of Japan covering nearly the whole

of the empire. On October 19th he interviewed Mr. T. Tanaka, Chief of Commercial Bureau, Department of Foreign Affairs, who was a vice-consul at Honolulu about 14 years ago. Mr. Tanaka expressed his explicit support and immediately arranged a conference with Foreign Minister Uchida. On November 4th Viscount Shibusawa further assisted Mr. Okumura's plan by giving him a farewell banquet at the Bankers' Club, Tokyo. Viscount Shibusawa was unfortunately ill, and was not able to be at the banquet. Mr. R. Fujiyama, President of Tokyo Chamber of Commerce, and Baron Sakatani acted as hosts. Takie Okumura was again asked to speak. He spoke frankly on Hawaii's problems for almost two hours.

Some of the farewell speeches were singularly frank and earnest. **Baron Sakatani** said that the words of Mr. Okumura had profoundly impressed him, and that he was willing to do anything in support of the campaign. He suggested that America should deport all undesirable Japanese from Hawaii. He called on the Tokyo Chamber of Commerce to do something immediately towards the solution of the Japanese problem in Hawaii. **Viscount Kaneko**, a member of the Privy Council, and a graduate of Harvard University, said that the words of Mr. Okumura agreed exactly with what he had always advocated. He pointed out a clause in the treaty with America which provides for the deportation of undesirable Japanese and urged that America should not hesitate to deport all undesirable Japanese from Hawaii. He then added this statement that he would be the first one to go to Yokohama and see that these undesirable Japanese are surely brought back to Japan. **Dr. J. Soyeda** declared that it is an excellent idea for Japanese in Hawaii and America to remove the cause of friction and of anti-Japanese sentiment, but that Japanese in Japan

should first be educated. **R. Fujiyama** said that the words of Mr. Okumura had opened his eyes. He said that he had hitherto blamed only the American people for the anti-racial sentiment, and had harbored no good feeling towards them, but that Mr. Okumura had enabled him to see the fact that Japanese are to be blamed. He followed the suggestion of Baron Sakatani, and proposed that the Tokyo Chamber of Commerce establish a Bureau of Immigration. "It would not be difficult ", he said, "to donate \$100,000 per year for the Bureau of Immigration, and have it study the problems of immigration." **Consul-General Moroi**, formerly at Honolulu, was asked to make a speech. He declared that Mr. Okumura had lived in Hawaii for many years and what he said was true, and that he did not need to add a word.

As a result of this meeting, the Japan Society passed a resolution endorsing our campaign of education. The resolution, with the names of the members, was written by Viscount Shibusawa, and was handed to Takie Okumura. The resolution reads as follows:

"The members of the Nichi-Bei Kankei-Iin-Kai (Japan-America Relation Committee) heartily endorse your plan of campaign among Japanese in Hawaii. We are in accord with your idea in every sense of the word.

"On your return to Hawaii, will you not inform our countrymen in Hawaii of our aims, and enable them to cooperate with us in the promotion of everlasting, cordial relations between America and Japan, and the two peoples?

"Japanese in America are often subjected to the severe criticism that they are unassimilable. We fear there are just grounds for such a charge on the side

of the Japanese. Japanese in America and Hawaii must be more sincere and earnest in the education of their children who are born on American soil and who are expected to become future American citizens. If Japanese are truly obedient and loyal to the laws and customs of America, and if they share the joys and sorrows of American people, Americans, not only in Hawaii but on the mainland, would come to recognize the sincerity and earnestness of Japanese in their endeavors to become Americanized and cordial relations between two peoples would become everlasting."

Viscount Eiichi Shibusawa,  
Chairman, Nichi-Bei Kankei-Iin-Kai.

Kintaro Hattori (Watch and Clock Manufacturer)

Tomitaro Hara (Raw Silk Merchant)

Senkichiro Hayakawa (President, Manchurian R. R.)

Dr. Inazo Nitobe (Secretary, League of Nations)

Zenjuro Horikoshi (Exporter of Silk Goods)

Kahei Otani (Great Silk and Cocoon Exporter)

Baron Kihachiro Okura (Pres. Okura Firm; Dir.  
Leather Mfg. Co., Japan Chemical Company, etc.)

Toyoji Wada (Dir. Fuji Gas Spinning Co.)

Viscount Kentaro Kaneko (Privy Councillor, Harvard man.)

Chuji Kajiwara (President, Yokohama Specie Bank)

Kamakichi Takata (Business man)

Takuma Dan (Rep. Mitsui Family)

Dr. Juichi Soyeda (Prop. Hochi Shinbun, Vice Minister of Finance in Okuma Cabinet, Ex-Pres. Industrial Bank of Japan.)

Motosada Zumoto (Editor, "Herald of Asia," Formerly Secretary of late Prince Ito)

Baron Tokichi Uriu (Admiral)  
Kakichi Uchida (Ex-Minister of Communication and  
formerly Civil Governor of Formosa)  
Manzo Kushida (Representative of Baron Iwasaki  
Family)  
Reizo Yamashina (Vice-Pres. Tokyo Chamber of  
Commerce)  
Baron Toranosuke Furukawa (Prop. one of biggest  
mines)  
Raita Fujiyama (Pres. Tokyo Chamber of Commerce)  
Teizo Yeguchi (Business man)  
Soichiro Asano (President Toyo Kisen Kaisha)  
Baron Yoshiro Sakatani (Ex-Mayor of Tokyo, Ex-  
Minister of Finance, Son-in-law of Viscount Shibu-  
sawa)  
Tetsujiro Hitachi (Business man)  
Gentaro Shimura (President Japan Hypothec Bank)  
Saburo Shimada (Leader of Opposition in Parlia-  
ment. For many years Speaker of Lower House)  
Hisamoto Hijikata (Ex-Minister of Agriculture and  
Commerce, Ex-Minister of Imperial Household)  
Baron Kaisaku Morimura (Dir. Fuji Gas Co., Hydro-  
Electric Co., Meiji Sugar Mfg. Co., etc.)  
Soroku Ehara (Educator, Pres. Y.M.C.A., Member  
House of Peers)  
Bunshiro Hattori, Secretary.  
Meiroke Masuda, Secretary.  
Kijugoro Obata, Secretary.

### 3. METHOD.

The chief cause of all problems in Hawaii between the American people and the Japanese is the radical difference in the ideas of Americans and Japanese. Many Japanese think that "Every movement of the Japanese, even if it is bad one, should be backed up by every Japanese"; "Anyone who opposes any movement of the Japanese is a traitor"; "Once a Japanese, always a Japanese"; "Hawaii is a mere stepping stone to fortune"; or "It is an act of disloyalty to Japan to train the children born in Hawaii into a good and loyal element of Hawaii." Unless these fundamental ideas of Japanese, which, we believe, are mistaken and are bound to cause serious differences and continual friction, are eradicated, no lasting solution of all problems can be worked out.

Therefore in our campaign our objective is first of all to encourage the Japanese to discard their mistaken ideas; secondly, to urge them adapt themselves to American customs and manners; thirdly, to make them realize that the education, or training of children born in these islands into a good and loyal element of Hawaii and America is not an act of disloyalty to their country or their forefathers, and fourthly, to encourage the Japanese in taking the initiative in bringing about a peaceful and lasting solution of all problems.

If these objectives can really be accomplished, we believe all problems would be solved, and the two peoples can live in harmony and friendship. If not, they will continue to live in mutual misunderstanding and suspicion.

In order to realize our objectives, we entirely avoid mass meetings, for the effect of such meetings would be injurious rather than beneficial. In all plantation, we seek first of all the assistance of the plantation manager in selecting a



group of about 10 or 20 "key" men,—men whom we can really rely upon. With these men we hold a face to face conference, present our ideas very frankly, and try to convince them. When the men are convinced, and decide to cooperate with us, or act as volunteers in the community while we are gone, we ask their pledges. We hope to keep up this slow and quiet method of campaign for the next two or three years, and to secure the pledges of at least one half, or three fourths, of the entire Japanese community in each plantation.

The chief reason that prompts us to secure names at each meeting with laborers is to test whether we have really convinced them, and whether the men are sincere. No man who is not sincere would come forth in the presence of many laborers and declare his intention of promoting these ideas.

The second reason is that these men can act as our agents or helpers in their particular locality or plantation. They help us in distributing the literature, handbills, etc. to other laborers, and in arranging the meetings.

The third reason is that these men are expected to become a leaven for good in each plantation, or locality. Through them we hope to change the attitude and spirit of the Japanese toward the American people and their interests. With this end in view, we keep in touch with them by constantly sending out letters, postals, or circulars.



#### 4. FIRST CAMPAIGN

In our first campaign, from the month of January to July, we emphasized, in simplest and clearest ways, two ideas which we believe will serve to dispel the mistaken ideas of the Japanese:

a. Forget the idea "Japanese" and always think and act from the point of view of the American people, as long as you live under the protection of America, and enjoy many privileges and blessings.

b. In as much as your children were born in Hawaii, and expect to live here permanently and work shoulder to shoulder with the American people, you should educate and build them up into good and loyal American citizens. If you dislike your children to live and work in Hawaii, if you prefer them to be educated into Japanese, you should send them back immediately to Japan and have them educated in that country, for when they grow up, they will become not assets but liabilities.

In our speeches to the Hawaiian-born Japanese on the plantations we have emphasized their opportunities for service and their duties to the plantations and Hawaii.

From January 7th to 11th, Takie Okumura went alone to Kauai, made a careful survey of the field, and prepared for the launching of the campaign. On January 27th we went back to Kauai, and finally started the campaign, beginning at Lihue. We met Manager Moler and secured from him a list of about 15 representative Japanese laborers in different camps. We called on everyone of these men, exchanged our views, and enlisted their support. But we discovered that this method of campaign would require so

many days, and that we would not be able to cover the definite number of plantations in a limited period of time. After three days at Lihue, we changed our tactics, and requested each plantation manager to pick a certain number of good, reliable Japanese on his plantation and have these men meet us in a quiet, face to face conference. This plan proved to be the best one, and we kept it up right through the first campaign.

The plantations visited and the number of pledges secured were as follows:

### January 27th to February 5th:

Lihue,	38.
Kapaa,	14.
Kealia.	2.
Anahola,	4.
Huleia,	11.
Waimea,	8.
Kekaha,	9.
Hanapepe,	10.
Makaweli,	28.
Koloa,	20.
Eleele-Wahiawa,	25.
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	169.

### March 9th to 19th:

Olaa,	21.
Papaikou,	21.
Hilo.	19.
Waiakea,	5.
Wainaku,	8.

Hakalau,	16.
Honomu,	20.

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108.

**April 20th to 29th:**

Lahaina,	15.
Baldwin Packers,	7.
Olowalu,	7.
Wailuku,	12.
Kula	1.
Wailuku Town,	13.
Paia,	16.
Puunene,	53.
Kahului,	9.
Haiku,	16.

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149.

**May to June:**

Aiea,	25.
Ewa,	28.
Ewa,	20.
Ewa,	8.
Waipahu,	32.
Waialua,	13.
Honouliuli,	14.

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140.

**July 9th to 29th:**

Honokaa,	23.
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Paauhau,	10.
Paauilo,	22.
Ookala,	15.
Laupahoehoe,	1.
Papaaloa,	21.
Pahala,	25.
Honaunau,	13.
Kealakekua,	20.
Keauhou,	23.
Holualoa,	8.
Kohala,	15.
Hawi,	11.
Union Mill,	22.

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229.

**Total    47 plantations and towns visited.**  
**795 pledges secured.**

We were amazed by the great changes which are taking place among the Japanese, particularly in their ideas. About ten years ago the ideas which we have emphasized in the first campaign would have been attacked and ridiculed as ideas of "betrayer", or "traitor". But today it is entirely different. When we approached the Japanese with these ideas, we found them very receptive and keenly interested in our campaign. Many were hitherto unable to express themselves in the open for fear of being branded "traitor to Japan and Japanese". They were eagerly waiting for some one to come out and lead them. Naturally when we told them the views of leaders in Japan, like Viscount Shibusawa and others, that Japanese in Hawaii can serve their country best by removing all causes of friction between the American people and Japanese, and by training wholeheartedly their children born in these islands into not half

and half, but 100 percent American citizens, many Japanese pledged themselves to stand and work for the ideas we have urged them to follow.

Unlike the early immigrant days when laborers were seeking a fortune in get-rich-quick fashion, and hurriedly returning to their native country, many are today working on the plantations with a definite idea of settling in Hawaii permanently. The Japanese of Halaula camp just above Kealia, Kauai, are a good example. According to the statement of one headman, there are 53 Japanese families in that camp. With the exception of four families which returned to Japan, all the rest will make Hawaii their permanent home. He said "we will see to it that our men live up to their resolution and build up themselves into desirable laborers". The gradual change of Japanese in their ideas is a most splendid thing not only for themselves and their children, but also for Hawaii.

With the exception of one plantation manager who declared: "*Americanization work is no use, no good; a Jap should always be a Jap. Hawaiian-born Japs are no good. They're too weak. All they want is a soft-snap job. We don't want them*", all the plantation managers assisted us, and gave us many valuable suggestions. We were impressed greatly by the frankness and readiness of plantation managers to do all that they can for the laborers. We believe in some cases too much has been done and no efforts were made to have the laborers realize that they must work in order to secure any reform or improvement. With the exception of a few plantations, living or working conditions on the whole are excellent. In reply to our questions men on the plantations have invariably declared: "We have no complaints to make. We are satisfied with the present conditions and are proud of our manager!" We believe that their utterances are sincere and they will surely come to

show their appreciation in concrete manner.

To some of the plantation managers we made following requests:

(a) Efforts must be made to make the laborers feel "at home." In this connection we have very little to say since the plantations are speedily improving the living conditions. We urge, however, that plantations which have hitherto never attempted to do anything should immediately map out their programme of improvement. For improved living conditions is the best inducement to the laborers to work permanently. The feeling of "at home" cannot be roused among Japanese laborers by movies, volleyball, basket-ball, or games at the community house, because they do not have any interest, nor do they understand or care for them. A moderate house with particular care to the kitchen, like the plan of Manager Valentine of Olowalu will satisfy the laborers more than anything else. But it would not do for the plantations to give everything or too much and make the laborers too dependent. The laborers must be made to realize that they must work in order to secure what they desire.

(b) Support the Language Schools on Plantations. As long as the adult Japanese in large numbers exists, the Japanese language schools must be kept up on the plantation. If the Plantation Japanese Schools are removed or abolished, we would surely see Japanese laborers moving away to the plantations which maintain Japanese schools. It is well, therefore, that plantations help the parents secure a well-qualified teacher and have

him conduct the school. On the plantation, the language school teacher is a big figure and the school is the central meeting place. Today more money is being contributed by parents to the school than to the Buddhist Temple or Shrine. Remove this institution and we would surely be forced to face the restlessness and constant shifting of Japanese laborers.

(c) Discourage Anti-Japanese Sentiment on Plantations. The constant nagging of Japanese must be discouraged on plantations, for Anti-Japanese sentiment is the easiest thing that incites restlessness and discontent among simple-minded Japanese laborers. Once an impression is created in their mind that they cannot work in these Islands peacefully and contentedly, all idea of permanent settlement will disappear and many Japanese laborers will be forced to go away. In order to encourage their permanent settlement in Hawaii, anti-Japanese sentiment must be discouraged by plantations.

## 5. SECOND CAMPAIGN

By visiting all the plantations we have been able to see the actual living and working conditions thereon, know the problems of sugar plantations and pineapple plantations, and hear the grievances and hopes of both the laborers and the plantations that employ them. We felt, however, that the Japanese laborers on most of the plantations have lost their confidence. In some of the plantations, Japanese laborers are looked upon as very unreliable laborers. They become easily provoked over little things, pack their belongings and shift from place to place. Even if they are provided with a good cottage and a plot of ground, they do not seem to appreciate it. They are perfectly indifferent to the appearance of their homes whether inside or outside. They are not frank, and business-like. Most of the plantation managers declared that the efficiency of Japanese laborers is going down year after year. Japanese laborers are not working as they used to do in the past. Statistics substantiating this charge were shown to us. We were deluged with all sorts of complaints, but were forced to admit that a good many of those charges are true.

In a few places, however, we found Japanese laborers highly spoken of. The managers of these plantations declared that the efficiency of Japanese laborers is higher than of any other nationality, and that they will be contented if only Japanese remain on their plantations.

In our second campaign, therefore, we not only emphasized the two ideas we laid stress upon in the first campaign, but also pointed out to the Japanese that they are gradually losing the confidence of American people, and advised them how they may be able to regain it. We frankly told the Japanese the complaints we have heard everywhere and advised them that they must make their cottages more home-



like, that they must go into their work with earnestness and refrain from everything, like excessive drinking, which would decrease their efficiency, and that, giving up expensive birthday, marriage, funeral or farewell dinners or entertainments, they should practice strict economy. We urged them that their pressing duty today is to build up their character and efficiency, and be recognized by the plantations as really reliable and indispensable laborers. Then Hawaii's labor problem will be automatically solved.

In the second campaign the plantations visited and the number of pledges secured were as follows:

### August 18th to 27th:

Koloa,	15.
Puhi,	15.
Lihue,	22.
Wahiawa,	16.
Makaweli,	20.
Kealia,	10.
Kilauea,	22.
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	120.

### September:

Kahuku,	7.
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### October 5th to 12th:

Baldwin Packers,	8.
Olowalu,	10.
Puunene,	30.
Waihei,	1.

Paia,	38.
Haiku,	24.

Keahua,	18.
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**November 7th to 12th:**

Keahua,	30.
Hamakuapoko,	21.
Waikapu,	16.
Waihei,	14.

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192.

**November 26th to December 9th:**

Hilo,	29.
Olaa, 9 miles,	33.
Olaa, 17 miles,	30.
Pahala,	28.
Pahoa,	46.
Papaikou,	19.
Pepeekeo,	4.
Hakalau,	43.
Honomu,	58.
Wainaku,	9.
Waiakea,	11.

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310.

<b>Total,</b>	<b>Plantations and towns visited,</b>	<b>28.</b>
	<b>Number of Pledges,</b>	<b>657.</b>

**Gross Total,**

**Plantations and Towns visited, 75.**

**Number of Pledges secured, 1,452.**

In our second campaign we were assisted greatly by the plantation managers and the men who pledged in the first campaign in arranging the meeting places. Many of the plantations sent out trucks, or even special trains to bring the men from the outlying camps.

We did not realize that we would be so successful in reaching the men and gaining their hearing. Their responses and interest in our campaign have given us great encouragement.

We expect to see great changes within the next few years. Already inklings of this change have appeared. Olaa Nine Miles is a good instance. Hitherto Japanese of Olaa Nine Miles have been regarded as most conservative and violently anti-Christians. After a conference with us in our first campaign, the men returned to their camps, and were said to have gossiped as follows: "We were under an impression that the two Okumuras are most fierce-looking anti-Japanese agitators. We discovered we were greatly mistaken. The very look of those men and their ideas have opened our eyes. They are real patriots and not traitors". When we returned to Olaa in the later part of November, we met more than 150 Japanese crowded in a Buddhist Temple. For two hours these men listened most attentively, not a single man leaving the hall or smoking a cigarette. A helper came to us after the meeting, and said he had never seen such a meeting before. He said that it is customary in Olaa nine miles whenever any speaker speaks more than one hour the Japanese would begin to smoke or leave the hall, and break up the meeting.

A certain man at Keahua, Paia, on the island of Maui,

who signed the pledge in the first campaign has taken great interest in our campaign, and has been repeatedly sending us an additional number of signed pledges. Recently he sent to us the following letter:

We appreciate your endeavors for Americanization, and the cordial relations between the American people and Japanese, and the encouragement of thrift. In our camp we have three organizations working for these aims. But after your talk to us, we felt we ought to do more for the improvement of laborers in the camp. Six officers of three organizations met recently and have organized an associated organization. The members of the three organizations wish to endorse your campaign and promise to carry out your ideas."

We can see from the following letters how the leaders in Japan are watching our campaign:

(a) Viscount E. Shibusawa: "I am sure you have begun the campaign which you have related to us. In a campaign to create better relationship between the American people and Japanese, mere words can not accomplish anything. Words must be followed by actions. The letter and resolution handed to you last November were written in this spirit. I sincerely hope that you will cooperate with the Japanese in general, and realize in Hawaii the fruit of closer and harmonious relations between the two countries."

(b) Dr. Juichi Soyeda: "I have read your report with great interest. We appreciate your unselfish effort for our countrymen in Hawaii. We earnestly wish that you would strive further."

(c) Secretary-General Kawai, House of Peers: "May I thank you for your detailed and very interesting report. I am astounded at the remarkable success which you are already achieving....."

(d) Viscount Kentaro Kaneko: "I have read your interesting report on Kauai again and again. I am in hearty accord with your ideas. They are ideas which I have advocated for many years. I wish that you would not give up your splendid work until final success is realized."

(e) Baron Yoshiro Sakatani: "I am glad to know that you have started your campaign which you so convincingly related to us during your recent trip to Japan. I have read your report with great interest. I believe your campaign is the best way of cementing cordial relations between America and Japan. There is no greater blessing on Japanese in Hawaii than this. Don't be discouraged and strive for the realization of your ideal. Leaders in Japan are all backing your campaign and are praying to God for your success."

From Plantation Japanese we have received many letters of appreciation. The following letters express their sentiment:

(a) A Lihue Laborer: "I have been telling our men your splendid ideas. Men are very enthusiastic and willing to help your campaign. Send us more literature."

(b) A Puunene Laborer: "We are back of you. We appreciate your work in our behalf."

(c) A Paia Laborer: "We appreciate your splendid work in our behalf. If men in the camps can hear your talk their present misunderstandings would surely disappear, because I myself have discovered my own errors. I have been distributing your literature to every man. I am with you in your work. I am ready to risk even my life for your splendid work of promoting better relations between American people and Japanese in Hawaii. Don't hesitate to assign any work to me."

(d) Another Puunene Laborer: "I am distributing your literature to every man I meet on the fields or in camp. Time is very ripe and I am hoping to see a great result on this plantation."

## 6. THE HOPES.

One of the severe charges constantly brought against the Japanese is that they are "unassimilable and therefore undesirable". The chief argument of men who have agitated for the enactment of Japanese Exclusion Law is the "unassimilability" of Japanese. We admit frankly that Japanese have been frightfully slow in adapting themselves to the customs and manners of America. We regret that Japanese themselves have sown the seeds of misunderstandings. They have unscrupulously built up "little Japans" here and there. They have courted grave suspicions by their strong loyalty to their native country, and by their enthusiasm for their traditional customs and manners.

But one thing should be carefully considered. Japan for 2500 years was a hermit empire. Its door was securely shut until the visit of Commodore Perry, 1846, a little over 70 years ago. In February, 1885, just thirty nine years after the opening of the door of Japan, the first company of Japanese immigrants arrived on these islands. Compared to the Anglo-Saxon race which had through years of colonization experiences shown remarkable power of assimilability, these Japanese immigrants were most wretched groups of men. They knew nothing of the conditions of these islands. They had not the ability or highly developed capacity to assimilate the customs and manner and tastes of the people here. Moreover in Hawaii there is no middle class among either Americans or Japanese. The American community consists of highly trained people; the Japanese population came from the uneducated farmer class; the result is they were thrown into a community where the social cleavage between the American people and Japanese is so sharp and distinct, and where the majority of the Japanese as laborers are huddled together in an iso-

lated condition on the plantations, without any opportunity of direct personal contact with "good" American people, or of sincere appreciation of American ideals. And they did not think of Hawaii as their permanent place of settlement. It is no wonder that they did not assimilate as quickly as they should have done.

The slow and almost invisible assimilation, which the Japanese have now acquired, does not prove the unassimilability of the Japanese. It is perfectly unreasonable to pass judgment on any particular race or nationality just by picking up the superficial facts which are so apparent to the stranger. A true assimilation works from within, and it takes years for a particular race, or nationality, to truly assimilate the ideals of the country to which they have migrated. Japanese can and will assimilate, if a reasonable opportunity of breathing in the best of American life and the true, wholesome ideas of America is given.

Already a radical change is taking place among the Japanese today. The Japanese on plantations and in the different towns today are different from those of early immigrant days. The taste of the drifter has disappeared, and the majority of Japanese have come to make Hawaii their permanent home. Instead of sending the bulk of their earnings to Japan, they are investing their money in the island industries, and have come to see that they must assimilate American ideas and ideals, American customs and manners, if they are to live here and work side by side with the American people. They have clearly displayed their spirit of cooperation with the American people, particularly during the war, and in the various welfare fund drives. In our tours of different islands, we were profoundly impressed by the Japanese sincerely thinking of the general welfare of Hawaii. This is surely a remarkable change and progress for the immigrants with only 30 or 40



years' experience.

The unconscious revolution which the children born in these islands are undergoing is far more remarkable. They speak the English language more freely and fluently than Japanese. They are receiving from public schools far greater influences than from their homes, or Japanese Language Schools. Brought up in the Christian atmosphere, they have an innate consciousness of God. It is a superman's job for any Buddhist priest to instil into their minds the Buddhistic teachings. Their ideal, their interest, their tastes, their hopes and their ambition are totally different from those of young men of Japan. "That far country" of their fathers is a foreign country to them. Their ideals and interest are all bound up only with America. American citizenship is to them a badge of honor and distinction. It is no wonder that Baron Goto was moved to say: "These boys and girls are Americans in all but their physical appearance". They have proven their worth by the attitude which they displayed in regard to the School Question, Japanese Language Press Question and the strike.

We have had, and we still have many problems among the Japanese which must be solved. We are experiencing great difficulty in their solution, chiefly because we lack strong leaders among the Japanese. We mean by strong leaders men who are not afraid to stand and fight for principles against the mass. The same is true with the Hawaiian-born Japanese. With proper leaders, they can really become good and loyal American citizens. We shall be satisfied if our campaign throughout the islands can serve to bring out leaders not only of the adult Japanese, but also of the Hawaiian-born Japanese.

We are exceedingly grateful to Messrs. Geo. P. Castle, W. D. Westervelt, F. C. Atherton, C. H. Cooke, R. A. Cooke, and their friends for their kindly interest and assistance in making our campaign possible and so successful; to Messrs. A. J. Watt, J. T. Moir, R. A. Hutchinson, J. M. Ross, J. A. Campsie, Wm. Pullar, L. W. Wishard, G. C. Watt, D. Forbes, A. Scott, J. Webster, A. Black, J. Johnston, F. M. Anderson, Naquin, Rev. K. Higuchi, Rev. S. Sokabe, Rev. S. Aoki, Rev. C. Sagawa, J. Sakamaki, T. Takagaki, W. A. Baldwin, C. E. S. Burns, S. Hocking, H. A. Baldwin, F. F. Baldwin, A. Valentine, A. W. Collins, H. B. Penhallow, W. A. Tate, Rev. S. Nagamori, N. Otsuka, M. Tanaka, S. Kanda, F. A. Alexander, B. D. Baldwin, H. Wolters, A. H. Waterhouse, Ernest Cropp, L. D. Larsen, R. D. Moler, G. N. Wilcox, E. H. Broadbent, R. W. Bayless, H. D. Slogget, H. P. Faye, G. R. Ewart, Jr., Andrew Adams, Rev. K. Okamoto, T. Fukunaga, K. Yokogawa, K. Takitani, W. W. Goodale, Geo. F. Renton, Jr., James Gibbs, J. B. Thompson, G. Cruickshank, and J. K. Butler for their kindly assistances.



